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Henry Price Lodge

Nº 7569.141









Engraved by John Boston.



Henry Price

1775

First Grand Master of Masons in America, and of the Grand Lodge of Massachusetts.
Born in London 1697, Died at Townsend Mass. 1780.

BY-LAWS

OF

Henry Price Lodge,

CHARLESTOWN.

7569.141

CONSTITUTED, JUNE 22, 5859.



BOSTON:

J. J. JACKSONS, & G. C. W. P. PRINTERS,

136 WASHINGTON STREET.

5866.

WATER

31

1000



CHARTER.



To all the Fraternity to whom these Presents shall come :

THE M. W. GRAND LODGE

Of the Most Ancient and Honorable Fraternity of

FREE AND ACCEPTED MASONS,

FOR THE

Commonwealth of Massachusetts,

Sends Greeting :

WHEREAS, a Petition has been presented to us
by G. Washington Warren, William N. Lane,
William W. Peirce, Francis W. Hurd, C. L. Stevenson,
Thomas B. Harris, A. E. Cutter, Oliver Ayers, G. A.
Lounsberry, H. G. Waldron, Elijah S. Wait, H. Wel-
lington, L. Holcomb, Edward T. Woodward, Charles H.
Blanchard, Isaac Cook, William B. Stearns, Isaac Locke,

Thomas R. Lambert, Thomas B. Preston, and William Bowen Morris, all Ancient, Free and Accepted Masons, praying that they, with all others who shall hereafter join them, may be erected and constituted a regular Lodge of Free and Accepted Masons, which Petition appearing to us as tending to the advancement of Masonry and the good of the Craft:

Know Ye, Therefore, that we, the Grand Lodge aforesaid, reposing special Trust and Confidence in the Prudence and Fidelity of our Brethren above named, have constituted and appointed, and by these Presents do constitute and appoint them, the said brethren, a regular Lodge of Free and Accepted Masons, under the title and designation of

HENRY PRICE LODGE,

hereby giving and granting unto them and their successors, full power and authority to convene Masons within the Town of Charlestown, in the County of Middlesex, and Commonwealth aforesaid—to receive and enter Apprentices, pass Fellow Crafts, and raise Master Masons, upon the payment of such compensation for the same as may be determined by the Grand Lodge. Also to make

choice of a Master, Wardens, and other Office Bearers, annually, or otherwise, as they shall see cause; to receive and collect Funds for the relief of poor and distressed Brethren, their Widows or Children, and in general to transact all matters relating to Masonry, which to them may appear to be for the good of the Craft, according to the ancient usages and customs of Masons.

And we do hereby require the said constituted Brethren, to attend the Grand Lodge at its quarterly communications, and other meetings, by their Master and Wardens, or by Proxies regularly appointed; also, to keep a fair and regular record of all their proceedings, and to lay them before the Grand Lodge when required.

And we do enjoin upon our Brethren of the said Lodge, that they be punctual in the quarterly payment of such sums as may be assessed for the support of the Grand Lodge,—that they behave themselves respectfully and obediently to their superiors in office, and in all other respects conduct themselves as good Masons.

And we do hereby declare the *Precedence* of the said Lodge, in the Grand Lodge and elsewhere, to commence from the Nineteenth day of May, A. D. 1858, A. L. 5858.

In Testimony Whereof, We, the Grand Master and Grand Wardens, by virtue of the power and authority to us committed, have hereunto set our Hands and caused the Seal of our Grand Lodge to be affixed, at Boston, this Eighth day of June, Anno Domini One Thousand Eight Hundred and Fifty-Nine, and of Masonry Five Thousand Eight Hundred and Fifty-Nine.

JOHN T. HEARD,

Grand Master.

LORENZO H. GAMWELL,

Senior Grand Warden.

CHAS. ROBBINS,

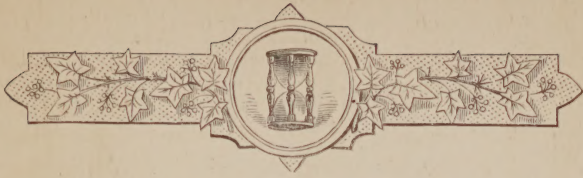
Junior Grand Warden.

By order of the Grand Lodge,

CHAS. W. MOORE,

Grand Secretary.





BY - L A W S .

ARTICLE I.

LODGE.

SECTION 1. The style and title of this Lodge shall be "HENRY PRICE LODGE."

TIME OF MEETING.

SECTION 2. A stated communication shall be held on the fourth Wednesday of each month, (June and July excepted,) for lectures and work, at such place in Charlestown as the majority of the members thereof may determine.

QUARTERLY COMMUNICATIONS.

SECTION 3. Quarterly communications, to which visitors shall not be admitted, shall be held on the second Wednesday in January, April, July and

October, for the admission of members, and for the transaction of the private business of the Lodge.

ANNUAL COMMUNICATIONS.

SECTION 4. The annual communication for the choice of officers shall be held at the regular quarterly communication in October: but should the Lodge fail to elect officers at that communication, the Master shall call a special one for that purpose.

ARTICLE II.

OFFICERS.

The Officers of this Lodge shall consist of a Master, Senior and Junior Wardens, Treasurer, and Secretary, who shall be elected by ballot; and of a Chaplain, Marshal, Organist, Senior and Junior Deacons, Senior and Junior Stewards, Sentinel, and Tyler, who shall be appointed by the Master.

ARTICLE III.

DUTIES OF OFFICERS—MASTER.

SECTION 1. The Master shall preside over, govern and instruct the Lodge; order special communications whenever the interest of the Lodge shall require

them ; appoint all committees not provided for by the By-Laws and votes of the Lodge, and endeavor to close the Lodge at or before 10 o'clock, P. M.

WARDENS.

SECTION 2. The Wardens shall assist the Master in the discharge of his duties, and in his absence shall preside.

TREASURER.

SECTION 3. The Treasurer shall render annually to the Standing Committee, (and oftener if required,) a detailed account of the financial concerns of the Lodge ; and his accounts shall at all times be subject to the inspection of said Committee. All moneys invested for this Lodge shall be in the name of the Treasurer for the Lodge, the same not to be drawn upon, except by order of the Treasurer, countersigned by the W. Master.

SECRETARY.

SECTION 4. The Secretary shall keep a true and perfect record of the proceedings of the Lodge ; notify committees of their appointment ; issue notifications, bearing the names of candidates for the degrees or

membership, when directed by the Master; submit his books to the examination of the Standing Committee whenever required. He shall record, in a book prepared for the purpose, the names of all persons expelled for unmasonic conduct, or rejected as candidates for the degrees, by any Lodge within the jurisdiction of the Grand Lodge of Massachusetts, together with the name of the Lodge, and the date of such expulsion or rejection.

TYLER.

SECTION 5. The Tyler shall deliver all notifications when directed by the Secretary. He shall attend the place of communication before the Lodge is opened, to make the necessary preparations; assist the Stewards in the care of the regalia; guard the outer door of the Lodge during its communications, and be under the direction of the presiding officer.

ARTICLE IV.

MEMBERS.

SECTION 1. This Lodge shall be composed of Master Masons, not exceeding, exclusive of Honorary Members, two hundred in number.

MEMBERS—HOW ADMITTED.

SECTION 2. Any Master Mason desirous of joining the Lodge shall be proposed by a member thereof, and stand proposed until the next quarterly communication, when the members having been duly notified of the nomination by the Secretary, he may be admitted by the unanimous ballot of the members present; but he shall not be entitled to the rights and privileges of membership until he has signed the By-Laws, and paid the established fee.

PAYMENT OF DUES.

SECTION 3. All quarterages to be paid annually. Each and every delinquency of one year's standing shall be reported by the Secretary, and adjusted by the Lodge. All seafaring brethren shall, during absence at sea, pay half quarterages.

HONORARY MEMBERS.

SECTION 4. Honorary Members, not exceeding ten in number, may be elected by the unanimous ballot of the members present, after due notice of their nomination. They shall be exempt from all quarterages, fines, and contributions for the support

of the Lodge, and shall have all the rights and privileges of other members, except that they shall not vote on subjects relating to the establishment of quarterages, fines and contributions, from which they are exempt.

ARTICLE V.

CANDIDATES—HOW ADMITTED.

SECTION 1. Every candidate for initiation shall have attained the age of twenty-one years, and shall be recommended by one or more members of the Lodge, who shall avouch for his being a person of sober life, of industrious and good moral habits, and of an occupation by which he can obtain a decent and honorable living. He shall make a written application to the Master, enclosing the fee for initiating, crafting, and raising, which money shall be returned in case he is rejected. He shall stand proposed one month, excepting in cases where less delay is necessary, when a dispensation may be obtained in his favor from the Grand Lodge. One negative vote shall reject, and no secret be divulged, respecting the rejection of a candidate.

WHEN DEGREES MAY BE CONFERRED.

SECTION 2. Only one degree shall be conferred upon a candidate on the same day, nor at a less interval than one month from his receiving a previous degree, unless a dispensation be obtained therefor. No E. A. shall be passed to the succeeding degrees until he has made suitable proficiency in the degrees already received; and no one shall be admitted to membership in the Lodge until he can pass an examination on the three degrees of E. A., F. C. and M. M. that would enable him to gain admission into a Lodge open upon either of these degrees; provided, however, that this shall not apply to cases of dispensation, when less than the usual time has elapsed between the conferring of the several degrees.

ARTICLE VI.

STANDING COMMITTEE.

SECTION 1. The Master and Wardens, shall constitute a Standing Committee, whose duty it shall be to pass all accounts, and draw orders on the Treasurer for payment; to examine the books of the Treasurer and Secretary, and see that they are adjusted annu-

ally ; and transact all business for the benefit of the Lodge, making report in detail of their doings, at the communication held for the election of officers.

OTHER COMMITTEES.

SECTION 2. It shall be the duty of every member to serve on committees when thereto appointed, unless excused by a vote of the Lodge ; but any member of a committee who shall be nominated to a new appointment may decline, unless regularly discharged from the duty in which he is engaged. The member first appointed on a committee shall be the Chairman. All committees shall make report of their proceedings at the next regular communication after their appointment.

ARTICLE VII.

LETTERS OF RECOMMENDATION, ETC.

SECTION 1. No letters of recommendation shall be given without the consent of the Lodge ; and all letters shall be signed by the Master, Wardens, and Secretary, (with the Seal of the Lodge ;) the persons for whose benefit they are drawn, paying the established fee.

EXPENSES OF SPECIAL MEETINGS.

SECTION 2. Whenever a special communication is held for the benefit of any particular person or persons, they shall pay the expense thereof; except when the Standing Committee shall adjudge it proper to dispense with this regulation.

CLOTHING OF MEMBERS, ETC.

SECTION 3. It is desired that members shall appear in the Lodge with white gloves, and otherwise properly clothed "as becometh a Mason;" and no brother shall leave the Lodge without permission from the Master.

PENALTIES FOR DISCLOSING PRIVATE BUSINESS.

SECTION 4. Any brother who shall disclose the private transactions of the Lodge to any one not a member, for the first offense, shall receive a public admonition from the Chair; and for the second, he shall be dealt with as the Lodge may determine.

PENALTY FOR BEING PRESENT AT THE CLANDESTINE
MAKING OF A MASON, ETC.

SECTION 5. Any member of this Lodge who shall be present at the clandestine making of a Mason, or

who shall associate, masonically, with those who are thus made, shall be suspended from membership.

PENALTY FOR UNMASONIC CONDUCT, ETC.

SECTION 6. Any brother who shall, in the Lodge, or in the Lodge Room, behave in any manner derogatory to the character of a Mason, shall be subject to the same penalties as in Section Four of this Article.

QUESTIONS NOT DETERMINED BY THE BY-LAWS TO BE BY VOTE OF MEMBERS.

SECTION 7. All transactions in this Lodge, not specially regulated by the By-Laws, shall be determined by a majority of the brethren present.

ANNIVERSARIES, ST. JOHN'S DAYS, ETC.

SECTION 8. It shall be the duty of the Standing Committee to consider the expediency of commemorating the anniversaries of the 24th June and 27th December, and the anniversary of the institution of this Lodge, and report thereon to the Lodge.

FEE TABLE.

SECTION 9. The rate of fees for the degrees, membership, compensation of Tyler and Secretary,

and quarterages for members, shall be established at the annual communication.

FEES FOR MEMBERSHIP—HOW DISPOSED OF.

SECTION 10. All the fees for membership which shall at any time be received by the Lodge, shall be set aside as a charity fund, and invested under the direction of the Standing Committee; the principal always to remain intact; the interest only, to be used for charitable purposes.

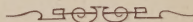
ALTERATION OF BY-LAWS.

SECTION 11. This code of laws shall be read by the Secretary, in open Lodge, at the annual communication; and shall not be altered or amended except by a vote of two-thirds of the members present, at a communication specially notified for that purpose; and all proposed amendments shall be submitted at a previous communication.





OFFICERS
OF
HENRY PRICE LODGE,
SINCE ITS FOUNDATION.



ORGANIZATION, 5858-59.

CHARLES B. ROGERS,	.	.	Worshipful Master.
G. WASHINGTON WARREN,	.	.	Senior Warden.
WILLIAM N. LANE,	.	.	Junior Warden.
THOMAS B. HARRIS,	.	.	Treasurer.
WILLIAM W. PEIRCE,	.	.	Secretary.
OLIVER AYERS,	.	.	Marshal.
THOMAS R. LAMBERT,	.	.	Chaplain.
FRANCIS W. HURD,	.	.	Senior Deacon.
GEORGE A. LOUNSBERRY,	.	.	Junior Deacon.
ELIJAH S. WAIT,	.	.	Senior Steward.
CHARLES L. STEVENSON,	.	.	Junior Steward.
EDWARD T. WOODWARD,	.	.	Sentinel.
ROWLAND HILL,	.	.	Tyler.

ORGANIZATION, 5859-60.

G. WASHINGTON WARREN,	.	.	Worshipful Master.
WILLIAM N. LANE,	.	.	Senior Warden.
FRANCIS W. HURD,	.	.	Junior Warden.
THOMAS B. HARRIS,	.	.	Treasurer.
ELIJAH S. WAIT,	.	.	Secretary.
OLIVER AYERS,	.	.	Marshal.
THOMAS R. LAMBERT,	.	.	Chaplain.
GEORGE A. LOUNSBERRY,	.	.	Senior Deacon.
L. D. RICHARDSON,	.	.	Junior Deacon.
S. M. NESMITH,	.	.	Senior Steward.
EDWARD T. WOODWARD,	.	.	Junior Steward.
C. E. STETSON,	.	.	Sentinel.
T. B. PRESTON,	.	.	Organist.
ROWLAND HILL,	.	.	Tyler.

ORGANIZATION, 5860-61.

WILLIAM N. LANE,	.	.	Worshipful Master.
FRANCIS W. HURD,	.	.	Senior Warden.
GEORGE A. LOUNSBERRY,	.	.	Junior Warden.
GEORGE F. HURD,	.	.	Treasurer.
ELIJAH S. WAIT,	.	.	Secretary.
OLIVER AYERS,	.	.	Marshal.
THOMAS R. LAMBERT,	.	.	Chaplain.
L. D. RICHARDSON,	.	.	Senior Deacon.
DANIEL F. WHITE,	.	.	Junior Deacon.
BENJAMIN HURD,	.	.	Senior Steward.
JOHN B. NORTON,	.	.	Junior Steward.
L. H. REED,	.	.	Sentinel.
T. B. PRESTON,	.	.	Organist.
ROWLAND HILL,	.	.	Tyler.

ORGANIZATION, 5861-62.

FRANCIS W. HURD, . . .	Worshipful Master.
GEORGE A. LOUNSBERRY, . .	Senior Warden.
L. D. RICHARDSON, . . .	Junior Warden.
GEORGE F. HURD, . . .	Treasurer.
ELIJAH S. WAIT, . . .	Secretary.
DANIEL F. WHITE, . . .	Marshal.
THOMAS R. LAMBERT, . . .	Chaplain.
SAMUEL M. NESMITH, . . .	Senior Deacon.
EDWARD T. WOODWARD, . .	Junior Deacon.
J. B. NORTON, . . .	Senior Steward.
H. WELLINGTON, . . .	Junior Steward.
C. W. SAWYER, . . .	Sentinel.
ROWLAND HILL, . . .	Tyler.

ORGANIZATION, 5862-63.

GEORGE A. LOUNSBERRY, . .	Worshipful Master.
THOMAS B. HARRIS, . . .	Senior Warden.
SAMUEL M. NESMITH, . . .	Junior Warden.
GEORGE F. HURD, . . .	Treasurer.
ELIJAH S. WAIT, . . .	Secretary.
H. G. WALDRON, . . .	Marshal.
THOMAS R. LAMBERT, . . .	Chaplain.
EDWARD T. WOODWARD, . .	Senior Deacon.
BENJAMIN HURD, . . .	Junior Deacon.
JOHN S. JOY, . . .	Senior Steward.
C. W. SAWYER, . . .	Junior Steward.
ABEL E. BRIDGE, . . .	Sentinel.
SAMUEL H. HURD, . . .	Organist.
ROWLAND HILL, . . .	Tyler.

ORGANIZATION, 5863-64.

GEORGE A. LOUNSBERRY,	.	Worshipful Master.
THOMAS B. HARRIS,	.	Senior Warden.
SAMUEL M. NESMITH,	.	Junior Warden.
GEORGE F. HURD,	.	Treasurer.
ELIJAH S. WAIT,	.	Secretary.
H. G. WALDRON,	.	Marshal.
EBEN W. KEYES,	.	Chaplain.
EDWARD T. WOODWARD,	.	Senior Deacon.
JOHN S. JOY,	.	Junior Deacon.
C. W. SAWYER,	.	Senior Steward.
ABEL E. BRIDGE,	.	Junior Steward.
C. A. WINSLOW,	.	Sentinel.
ROWLAND HILL,	.	Tyler.

ORGANIZATION, 5864-65.

THOMAS B. HARRIS,	.	Worshipful Master.
SAMUEL M. NESMITH,	.	Senior Warden.
EDWARD T. WOODWARD,	.	Junior Warden.
GEORGE F. HURD,	.	Treasurer.
ELIJAH S. WAIT,	.	Secretary.
H. G. WALDRON,	.	Marshal.
FRANCIS CHILDS,	.	Chaplain.
EBEN W. KEYES,	.	Senior Deacon.
JOHN B. NORTON,	.	Junior Deacon.
CHARLES A. WINSLOW,	.	Senior Steward.
ALBERT D. S. BELL,	.	Junior Steward.
CHARLES H. BIGELOW,	.	Sentinel.
FREDERICK ZUCHTMANN,	.	Organist.
ROWLAND HILL,	.	Tyler.

OFFICERS FOR 5865-66.

Master.

SAMUEL M. NESMITH.

Senior Warden.

EDWARD T. WOODWARD.

Junior Warden.

EBEN W. KEYES.

Treasurer.

GEORGE F. HURD.

Secretary.

JOHN H. HANCOCK.

Marshal.

HORATIO WELLINGTON.

Chaplain.

FRANCIS CHILDS.

Senior Deacon.

GIDEON HAYNES.

Junior Deacon.

CHARLES A. WINSLOW.

Senior Steward.

ALBERT D. S. BELL.

Junior Steward.

CHARLES H. BIGELOW.

Sentinel.

M. ALLEN PARSONS.

Organist.

FREDERICK ZUCHTMANN.

Tyler.

ROWLAND HILL.



PETITIONERS FOR DISPENSATION AND CHARTER.



Charles B. Rogers,
James A. D. Worcester.
G. Washington Warren.
William N. Lane.†
William W. Peirce.
Francis W. Hurd.
Charles L. Stevenson.
Thomas B. Harris.
Abram E. Cutter.
Oliver Ayers.
George A. Lounsberry.
Horatio G. Waldron.
Elijah S. Wait.
Horatio Wellington.
Lester Holcomb.*
Edward T. Woodward.

Charles H. Blanchard.

Isaac Cook.

William B. Stearns.

Isaac Locke.

Thomas R. Lambert.

Thomas B. Preston.†

William B. Morris.

The foregoing, with the exception of Worshipful Brothers Rogers and Worcester, who retained membership in King Solomon's Lodge, are also Charter Members.

* Withdrawn.

† Deceased.





INITIATES.



In the following list of Initiates, the asterisk (*) denotes that the brother to whose name it is attached, has withdrawn: the obelisk (†) that the brother has deceased; and the double obelisk (‡) that the brother has not taken membership.

Lloyd D. Richardson,	Initiated Sept. 22, 1858.
Samuel M. Nesmith,	“ “ “
William S. West,	“ “ “
Charles E. Stetson,	“ “ “
John McMath,	“ “ “
Abel E. Bridge,	“ Nov. 24, “
Nahum Chapin,	“ “ “
Benjamin Hurd,	“ “ “
William R. Bradford,	“ “ “
John B. Norton,	“ Dec. 22, “
Joseph Caldwell,	“ Jan. 26, 1859.
William T. Chandler,	“ Feb. 23, “

George G. Small,*	Initiated	March 23, 1859.
Ashbel Waitt,	“	“ “
George F. Hurd,	“	April 27, “
Levi H. Reed,*	“	“ “
George Green,	“	“ “
James P. Martin,†	“	May 3, “
Charles W. Sawyer,	“	May 25, “
Josiah F. Guild,	“	“ “
Charles Poole,†	“	Sept. 28, “
Edward S. Fox,	“	“ “
Gideon Haynes,	“	Nov. 23, “
John B. Wilson,	“	“ “
L. Dickinson, Jr.	“	“ “
John E. Hill,†	“	“ “
Charles P. Chapin,	“	Jan. 3, 1860.
Edward F. Devens, (M. M.)	“	“ “
Manuel Fernandez,	“	March 28, “
George Cutler,†	“	“ “
John F. Dodge,	“	May 23, “
Lucius H. Warren,	“	“ “
Samuel H. Pook,	“	“ “
Henry Doane,†	“	Dec. 13, “
Isaac P. T. Edmands,	“	“ “
Samuel H. Hurd,	“	“ “
Erastus T. Bradford,†	“	Dec. 26, “
Charles H. Bennett,*	“	“ “
Rufus W. Sprague,	“	March 27, 1861.

John S. Joy,	Initiated	March 27,	1861.
John Schumacher,	"	"	"
John C. Mason,	"	April 10,	"
William P. Greeley,	"	"	"
Marcellus Day,	"	"	"
Jotham Barry,	"	April 24,	"
Edward B. Burgess,	"	"	"
George B. Bigelow,† (E. A.)	"	"	"
Charles A. Winslow,	"	Aug. 28,	"
Marshal W. Waitt,†	"	Sept. 25,	"
Edward F. Everett,	"	Oct. 24,	"
Theodore A. French,†	"	Nov. 27,	"
Ignatius E. Thayer,	"	Feb. 26,	1862.
George W. Hall,†	"	March 1,	"
Hannibal D. Norton,†	"	Aug. 13,	"
Charles H. Hurd,	"	"	"
John H. Blodgett,	"	Aug. 27,	"
George W. Berry,	"	Jan. 28,	1863.
Daniel E. Chase,	"	Feb. 4,	"
Matthew H. Merriam,	"	Feb. 25,	"
Eben W. Keyes,	"	"	"
Dolphin D. Taylor,	"	"	"
Charles W. Lewis,	"	"	"
Henry A. Whitney,†	"	"	"
Charles A. Downes,	"	March 11,	"
Erastus C. Gaffield,*	"	March 25,	"
Charles P. Brooks,	"	April 22,	"

Amos Brown, *	Initiated	April 22, 1863.
Harrison M. Hutchins,	"	" "
John A. Day,	"	" "
Frederick Zuchtmann,	"	May 27, "
William Knapp, ‡	"	June 24, "
Robert P. Paul,	"	Oct. 28, "
Arthur W. Tufts,	"	" "
Gustavus Wesson,	"	" "
Isaac H. Brown,	"	" "
James N. Wright,	"	Nov. 25, "
William Patterson,	"	Dec. 30, "
Henry L. Swords,	"	" "
George T. Childs,*	"	" "
Francis Childs,	"	Jan. 27, 1864.
Franklin Crosby,	"	" "
Francis A. Wait,	"	" "
Benjamin Hinckley,	"	Feb. 24, "
William H. Norris,	"	" "
John H. Twombly,	"	March 9, "
Henry T. G. Chapman,	"	March 23, "
Albert D. S. Bell,	"	" "
Charles H. Bigelow,	"	" "
Joseph Pierce,	"	April 27, "
Richard K. Vaughn, ‡	"	" "
Alexander K. Vaughn, ‡	"	" "
Charles F. Newell,	"	" "
J. Edwin Bray,	"	" "

George Smith,	Initiated	April	27,	1864.
Albert Sawyer,	"	"	"	"
Ovid D. Mooney,	"	"	"	"
John H. Hancock,	"	"	"	"
George W. Rymes,†	"	May	25,	"
Charles E. Hill,	"	Aug.	24,	"
John P. Loring,	"	Sept.	14,	"
Edward Knight,	"	"	"	"
Daniel W. Stoner,	"	Oct.	26,	"
George W. Blood,	"	"	"	"
Nahum H. Chapin,	"	"	"	"
M. Allen Parsons,	"	"	"	"
David A. Edmands,	"	Nov.	30,	"
John W. Bradshaw,†	"	"	"	"
William J. Seaver, Jr.,	"	"	"	"
Charles Curtis,	"	"	"	"
Charles D. V. Noyes,†	"	Jan.	4,	1865.
William H. Brown,†	"	"	"	"
John A. Maze,	"	"	"	"
George A. Warren,	"	"	"	"
Isaac Augustus Stevens,	"	Jan.	11,	"
John S. Bellows,	"	"	"	"
Brainard F. McLean,†	"	"	"	"
George E. McKay,	"	Jan.	25,	"
Albert M. Day,	"	"	"	"
Isaac V. Hadley,†	"	"	"	"
John W. Rand,	"	"	"	"

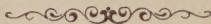
Edward R. Lamb,†	Initiated Feb. 1, 1865.
David S. Tucker,	“ March 1, “
John B. Macdonald,	“ “ “
James C. Neilson,	“ “ “
William W. Colby,†	“ March 29, “
James Swords,	“ “ “
George P. Sanborn,	“ “ “
John D. Morton,†	“ “ “
George Swan,	“ “ “
Francis Thompson,	“ May 3, “
Clarence Baxter,	“ “ “
Francis G. Sager,	“ May 31, “
J. Owen Littlefield,	“ “ “
Warren J. Small,	“ “ “
Nelson Bartlett,†	“ Sept. 13, “
Francis Raymond,†	“ Nov. 22, “
N. Sewell Payne,†	“ “ “
James Adams, Jr.,†	“ “ “
Otis H. Hendley,†	“ “ “
Joseph D. Cushing,†	“ Jan. 3, 1866.
Oscar F. Safford,†	“ “ “
John H. Gould,†	“ “ “
James S. Lewis,†	“ “ “
Charles F. Fairbanks,†	“ Jan. 10, “
George J. Chandler,†	“ “ “
John H. Hunt,†	“ “ “
George F. Chapin,†	“ “ “

Charles H. Blaisdell,†	Initiated Jan. 31, 1866.		
James A. Sawtelle,†	“	“	“
John Sheldon, Jr.†	“	“	“
John G. Doubleday,†	“	“	“
Harmon Hall,†	“	“	“





MEMBERS RECEIVING THE DEGREES IN
OTHER LODGES.



Daniel F. White,†	Admitted Oct. 12, 1859.
Henry H. Hobart,	“ “ “
Jefferson Sawyer,	“ Jan. 9, 1861.
Edwin Thompson,	“ April 10, “
William F. Joy,	“ July 8, 1863.

† Deceased.





MEMOIR
OF
HENRY PRICE,
FIRST GRAND MASTER OF
Free Masons in America.

PREPARED BY BRO. G. WASHINGTON WARREN.

OUR Lodge bears the honored name of HENRY PRICE, the father of Free-Masonry in North America. A brief notice of his life and services is here presented, that we may bear in mind the exalted virtues and high example which, in the earlier history of our country, were seen embodied under that worthy name by which we are called.

MAJOR HENRY PRICE was born in London, in 1697. He was of a highly respectable family. Circumstances lead us to believe that he was initiated in Freemasonry in

that city, and became there somewhat known as a prominent character among the younger brethren of the Institution. At all events, he came to Boston in 1723, where he established himself in business. By close attention to his affairs, as well as by the practice of the virtues of temperance and prudence, he met with every desirable success, and soon obtained what was in that time deemed an honorable competency; so that in a few years he was able to have a country house in West Cambridge, then called Menotomy, where he passed the summer season, returning to his residence in Boston for the winter,—a practice which many merchants of Boston follow even to this day.

He also attained a high social position. Besides receiving the respect of the community, he came in for a full share of the honors which were then to be bestowed. In 1733, he was appointed by GOVERNOR BELCHER, a Cornet in the Governor's Guards, with the rank of Major. The Guards were a troop of horse, forming the Governor's body guard, the officers of which were selected from the men of the greatest note. The title of Major was ever afterwards associated with his name. In 1764-5, after his removal to Townsend, he was elected a member of the Legislature, and was placed on many important committees. In the same Legislature was JAMES OTIS, and other members of the Masonic Fraternity, with whom he had been before intimately acquainted.

But what gave HENRY PRICE his greatest distinction, and has made him for all time an historic personage, is the fact that he was the first Grand Master of Free and Accepted Masons on this continent. He had probably, on his arrival in Boston, become acquainted with other members of the Fraternity, and although there was then no regularly organized Masonic body, he was able to enjoy to a limited extent the benefits of masonic intercourse. But on the tenth year of his settlement in Boston, he made application to LORD VISCOUNT MONTACUTE, then Grand Master of England, on behalf of himself and several other brethren, to be deputed Grand Master of New England. The well known character of the applicant was sufficient of itself to procure the appointment. The commission bears date the 30th day of April, A. D. 1733, and being the most ancient Masonic document ever received in this country, it is printed at large in the Book of Constitutions of the Grand Lodge of Massachusetts, together with an interesting memoir of HENRY PRICE, from the instructive pen of the Recording Grand Secretary, Rt. W. CHARLES W. MOORE.

On the thirtieth day of July following, soon after the "Deputation," as it is called, from LORD MONTACUTE was received, HENRY PRICE, named therein the Most Worshipful Grand Master, organized the first Grand Lodge in North America. The ceremonies were per-

formed in the "Bunch of Grapes" Tavern, in King (now State) Street. Immediately thereafter, at the same time and place, the "First Lodge in Boston" was instituted, which subsequently took the name of ST. JOHN'S LODGE, under which it now flourishes. On that day Free Masonry was established in this country, and contributed its genial influences in the happy moulding of her institutions and destiny.

In the following year, 1734, the appointment of Henry Price was enlarged by the Grand Lodge of England, and he was made Provincial Grand Master for the whole Continent. This increase of authority was discreetly exercised. The first warrant he issued was to BENJAMIN FRANKLIN, whom he had before intimately known, to establish a lodge in Philadelphia. Among other warrants which he issued was one, December 27, 1735, for the "First Lodge of South Carolina," to be instituted in Charleston. So quickly was the light of Masonry disseminated under his auspices.

Our R. W. Brother, CHARLES W. MOORE, who is distinguished for the minuteness and accuracy of his researches, and is acknowledged everywhere as the highest Masonic authority, has diligently explored our earliest records, and ascertained how largely we are indebted to HENRY PRICE for his Masonic fidelity and zeal. For more than forty years he was an active and working member of the craft. Besides being Grand

Master, at different periods, he instituted a "Master's Lodge," over which he presided at intervals, for many years. He was present at nearly every meeting of this Lodge, and also of the Grand Lodge, and often presided in each to fill a temporary vacancy. He survived three of his successors in the office of Grand Master, and filled the place of each for the residue of his term. On the last occasion of his being invested with the Jewel of his office, October 23, 1767,—more than a third of a century after his first appointment,—he is addressed as one who, "to the satisfaction of all the Lodges, has had the honor of first introducing Masonry into these parts of the world." Thus towards the close of a long Masonic life, he saw the fruits of his labors and enjoyed a foretaste of that merited praise which every succeeding generation was to bestow.

As the troublous period of our Revolutionary history drew near, he retired to Townsend, in the upper part of Middlesex County, where his advancing years were spent in domestic felicity, and in the continued cultivation of all those Masonic and Christian virtues in which he had been reared. It is recorded of him, that he did not dissemble his regard for his Maker, that he manifested through life an extensive benevolence for his fellow creatures, and that he was ever true to his manhood and his Masonic character. He died at the age of fourscore and three years, on the 20th of May, A. D. 1780, leaving, as

the epitaph over his grave declares, “a widow and two young daughters, with a numerous company of friends and acquaintances, to mourn his departure.”

The lithograph copy of his Portrait,—which, with the Portraits of the succeeding Grand Masters, was destroyed at the late burning of the Temple,—exhibits him in the prime of life, with his powdered hair and single breasted coat—the style of the time—in which, also, the statue of General Warren, by DEXTER is rendered. But in those lineaments can be traced the features of a fine gentleman of the olden time, whose open, benignant countenance, bright eyes, expressive mouth, and dignified bearing, present to the mind’s eye a personage who, we feel sure, wherever he moved, commanded respect and won the heart.

In 1857, the officers of the Grand Lodge made a pilgrimage to Townsend, to the grave of their first Grand Master. An interesting account of this visit was given by M. W. JOHN T. HEARD, Grand Master, in his annual communication, and BROTHER MOORE has made a faithful record of it in that most excellent publication, the FREE MASONS’ MAGAZINE. It has been suggested that a monument should be erected to his memory over the spot where his mortal remains were placed to moulder in the dust. In the lapse of time, the tablet that now covers the spot, bearing the full and merited inscription to his

worth, which pious affection and the spontaneous sense of his fellow men had dictated, may be obliterated. But the Fraternity of the North American continent should never suffer the place to remain undistinguished by a suitable and enduring Memorial.

Meanwhile, and long after that duty shall be performed, may our Lodge be a living monument to his memory. Bearing his name, may it imitate his example, and inculcate the practice of those virtues which adorned his character. The M. W. Grand Master, JOHN T. HEARD, who granted the Dispensation for the institution of this Lodge, being pleased with the happy selection of its name, presented to it a set of working tools, which he had caused to be made from the wood of a pear tree which Henry Price had planted with his own hands, at his last dwelling place in Townsend, having transplanted it from the place of his former residence in West Cambridge: and while these tools shall be preserved in the Lodge, and be used to illustrate the emblematic truths of Masonry, may the Lodge itself become like a tree of good fruit, whose leaf shall never fade.



Insert

Order of Services

AT THE

CONSTITUTION AND CONSECRATION

OF

HENRY PRICE LODGE,

Charlestown, Mass,

JUNE 22d, 1859.

Prayer,

BY THE GRAND CHAPLAIN.

Original Ode,

BY BRO. JOHN K. HALL.

Tune—Missionary Chant.

To Him whose dwelling fills all space,
We here this humble Temple raise;
And may we that true wisdom trace,
Which crown'd the one of former days.

May all who duly enter here,
Pass on their way to further light,
Till raised to that sublimer sphere,
Where day shall dawn, nor sink in night.

Let Harmony and Love dwell here.
And Charity our labors crown;
Hope smile, the drooping heart to cheer;
Faith send its heavenly blessings down.

Here may the listening ear receive
True knowledge from the instructive tongue;
And all the truths we here conceive,
Like pearls in faithful breast be strung.

May this a monument remain,
Worthy of him whose name it bears;
His virtues may we e'er retain,
His mem'ry hallow in our prayers.

Thus will our Lodge be truly blest,
As that repose to Jacob given;
And prove a place of sweetest rest,
Where pilgrims gain a glimpse of heaven.

Constitution and Consecration.



Installation Ode.

Tune—"Scots wha hae."

Mark where friends united stand,
True of heart and free of hand!
Brothers own his just command,

Who rules in social hour :

Hark ! he calls ! obedient now,
Still and silently we bow ;
Love impressed on every brow ;

We own his rightful power.

CHORUS.—Hark ! he calls !

While in kindness gathered here,
Voices joined, and hearts sincere,
Discord's notes be never near,
Bringing thoughts unkind.

Constant to our social tie,
Honor beams from every eye ;
Who, that shall his trust deny,
Manhood's grace shall find ?

CHORUS —Constant to our,

Who, that joys of friendship know,
Who, that feel for others' woe,
Who, when tears of sorrow flow,
Coldly turn away ?

At the words, in whispers told,
That to Brothers truth unfold,
Who would grateful thanks withhold ?
Who would friends betray ?

CHORUS —At the words,

Gather, then, with hearts upright,
Where the East gives forth its light ;
Give we now our solemn plight,
In fraternal love :

Soon our earthly labors o'er,
Bliss immortal yet in store,
Each shall find a happier shore,
Blessed with light above.

CHORUS —Soon our earthly,



Installation of Officers.

Chant.

To our Brother, now before Thee, | Lord, our | God,
Grant thy holy pro- | tection | all his | days. || A- | men.

Closing Hymn.

Tune—Old Hundred.

To Him, the Great Jehovah, now,
With holy awe we humbly bow ;
And bring devotion's offering here,
Around this shrine, with hearts sincere.

What dearer offering shall we bring
To Thee, O God, our Heavenly King ?
When death shall come, our duty past,
Then take us to Thyself at last.

Prayer.

Benediction.



HISTORICAL SKETCH OF MASONRY.

“There are two kinds of Masonry,—Operative and Speculative.”—*Ritual.*

When we take into consideration the peculiar character of our Institution, the fact that the veil of mystery has ever been thrown around its history, its doctrines, and its proceedings, and that compared with it the “art preservative of all arts” is but of yesterday,* we need not wonder at the variety of opinions advanced, and theories held, respecting the *origin* of our universally acknowledged “Ancient Institution.”

While one class of writers goes back even to the Garden of Eden, in tracing the origin of Freemasonry, another denies its existence previous to the latter part of the sixteenth century. Though such diversity of opinion may embarrass the Masonic student and retard his progress, yet it need not seriously mislead him from the path to light upon the subject.

In pursuing our investigations we should keep constantly in mind the double character of Freemasonry,—that it is an operative art and a speculative science,—and that as it at present exists, it exhibits the strongest internal evidence of having been established by an union of the two, at some remote period of time. When and where was such an union formed, and for what purpose?

* The first printed Masonic book was *The Constitutions of Freemasons*, by Anderson, London, 1723. Only one hundred and thirty-six years ago.

During the middle ages the whole of Europe was perambulated by associated bands of artisans, under the name of "Free and Accepted Masons," whose business was the erection of religious edifices. As far as can be ascertained these fraternities were remarkably similar in their habits, usages, and form of government, which has led to the very general belief that they had a common origin.

The most reliable historians trace the organization of these associations to the "Collegiæ Artificum," or "Colleges of Artisans," instituted at Rome by Numa, about 714 B. C., whose members were originally Greeks, imported by him for the purpose of embellishing that city. They were endowed with certain privileges peculiar to themselves, among which was an immunity from taxation, from which privilege they received the title of *Free* Masons. Their meetings were held in private; they were divided into three classes, corresponding to the three degrees of Freemasonry; they admitted into their ranks as honorary members those who were not by profession operative Masons; used a symbolic language, drawn from the implements of Masonry; and were in possession of a secret mode of recognition. After filling the continent with churches and other religious edifices, these travelling architects or Masons passed over into England, and finally into Scotland. At Kilwinning, in Scotland, they erected an Abbey and established a Lodge. Through this Lodge Scottish Freemasonry has regularly descended to the present day.

In England, the earliest account we have of them is in an old manuscript, which declares that "St. Albans loved Masons well and made their pay right good," and that he obtained from Carausus, the British Emperor, A. D., 287, "a charter to allow them to meet in general assembly."

The next account and the earliest one upon which we

can place much reliance, is that of a General Assembly, A. D., 926, when " Prince Edwin obtained of his brother, King Athelstane, a charter for the Masons as a body, and summoned all the Masons in the Realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master, and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge, and made a law to observe and preserve the same in all time coming."

From this assembly we date the origin of the Grand Lodge of York, from which, and from the Lodge of Kilwinn- ing, all our present Grand Lodges are descended. From A. D., 926, to the completion of St. Paul's Cathedral (about 1690), we have authentic accounts sufficient to prove that the General Assembly at York was regularly held, or with but few interruptions.

Sir Christopher Wren, the architect of St. Paul's Cathedral, was elected Grand Master of Masons in 1685, and continued at the head of the Fraternity until the death of King William, [William of Naussau,] in 1702. The building of St. Paul's was the last great work of the Operative Freemasons. Masonry had already begun to decline ; but few Lodges met regularly, and the annual festivals of the craft were entirely neglected. To increase their numbers a proposition was made and agreed to, "*that the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order.*"

In consequence of this resolution new regulations were adopted, and the society once more rose into notice and

esteem. A new Grand Lodge was formed, (the Grand Lodge of England, 1717,) which declared that hereafter no new Lodge should be deemed regular unless it was legally authorised to act by a warrant from the Grand Master for the time being. Under the new regulations Lodges were soon established in various parts of the world, and in 1733 the first American Grand Lodge was formed at Boston.

We have thus, though necessarily with much brevity, traced our Masonic genealogy through the Grand Lodge of England, and the travelling Freemasons of the middle ages, to the "Colleges of Artisans" at Rome. The Architects who first composed these colleges were imported by Numa from Greece. On turning our attention to Greece we find that the priests of Bacchus, or as the Greeks called him, Dionysus, devoted themselves to architectural pursuits in connection with their religious mysteries. In 1076, B. C., they established a society or fraternity of builders in Tyre, who were styled by the ancient writers "The Fraternity of Dionyscian Architects." This society of Architects was established 362 years before the Roman Emperor imported his artisans from Greece, so that we may safely conclude that the Roman and the Tyrian artisans had a common origin.

The establishment of the Fraternity at Tyre is the earliest reliable record we have of a *society* or *fraternity* of operative Masons or builders. Though the priests of Dionysus taught architecture in connection with their religious mysteries, (which mysteries were originally introduced from Egypt,) we have no earlier record of an *organized society* for the purposes named.

The fraternity of Architects established in Tyre, soon became celebrated throughout Judea and the countries

round about, for their great skill, and when (about 70 years afterwards) King Solomon determined to execute the pious resolution of David, his father, he applied to the King of Tyre for assistance of this very kind, which was cheerfully granted. We may not only suppose that some, at least, of the workmen sent to Solomon were acquainted with the secrets of these Dionyscian artificers, but that it was on account of this knowledge and skill they were so much desired by the King of Israel.

At the building of the Temple, it is commonly supposed was formed, through the wisdom of King Solomon, a union of operative Masonry with the speculative doctrines of the Jews, as taught by them esoterically or secretly. These doctrines were the unity of God and the immortality of the soul, which, until the dawn of Christianity, were ever taught in secret as sacred mysteries. Among the thousands employed on that remarkable edifice, many were doubtless admitted to a knowledge of the secrets of both operative and speculative Masonry, and on their dispersion at its completion, *they carried this knowledge with them into other countries.*

From the completion of the Temple until the Roman Emperor established his colleges of artisans, was a period of 490 years, during which time the Temple had been destroyed, the Jews carried captive to Babylon, the second Temple built by Zerrubbabel, and Babylon and many other celebrated cities had been founded. It was also during this intervening period that the great Pythagoras, (whom one of the oldest Masonic manuscripts declares introduced Masonry into Europe,) after having travelled extensively throughout Asia, Africa, and Europe, established his celebrated school at Crotona, in Italy. The society or fraternity established by Pythagoras, strongly resembled in its organ-

ization, as well as its distinctive principles, the system of Freemasonry.

The mystery that hangs over our Order during these five hundred years, renders this one of the most interesting periods in our whole history. We are unable to say, precisely, how or when Freemasonry, as modified at the Temple, was transplanted from Jerusalem to Europe,—whether it was through the colleges of artisans at Rome, the travels and teachings of Pythagoras, or by the workmen from the Temple and their successors,—but we know that it *was* thus transplanted, and that it rapidly spread over the continent through the travelling Freemasons before alluded to, and through them has come down to us. We are also unable to define the precise connection between Freemasonry and the “Ancient Mysteries,” but that there was a most intimate connection, the striking similarity of their doctrines and many of their ceremonies abundantly prove. The most extensive of these mysteries were those of Mithras, in Persia, Osiris, in Egypt, and Dionysus, in Greece. In all these mysteries we find a similar unity of design, clearly indicating a common origin. Their ceremonies were conducted in secret, and their doctrines only communicated to those who had proved their fitness to receive them by a previous initiation; their members were in possession of *signs* and *tokens* by which they were enabled to recognize each other; their ceremonies of initiation were all funereal in their character, and celebrated the death and resurrection of some being, either esteemed as a hero, or the object of devotion as a God; subordination of degrees was instituted, and the full fruition of knowledge was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

The remarkable similarity of these doctrines and their

ceremonies with those of modern speculative Masonry, is undeniable, and forces home the conviction of a common origin. That Masonry has experienced many changes, both exoteric and esoteric, and is yet changeable, we cannot deny; but that in its great doctrines and principles it is the same now that it was in the dim centuries of antiquity, we firmly believe. Now, as then, it teaches Faith in God, Hope in Immortality, and Charity to all Mankind.

the first of these is the fact that the colony was founded by a group of Puritans who were seeking a more perfect form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The second fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government.

The third fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The fourth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The fifth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The sixth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The seventh fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The eighth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The ninth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government. The tenth fact is that the colony was founded by a group of people who were all of the same opinion as to the proper form of government. This is evident from the fact that the first settlers were all members of the Church of England, and that they were all of the same opinion as to the proper form of government.



